
D^r. TORRIANO's

Visitation-Sermon

At Huntingdon, 1706.

To Dr. Woodward.

D. TORRAN

Exhibition - 1871

At Huntingdon 1708

George

A
S E R M O N

Preach'd at the
V I S I T A T I O N
A T
H U N T I N G D O N,

On the 16th Day of *April*, 1706.

By *ALEX. TORRIANO*, Doctor of Laws,
Rector of *Holywell* in *Huntingdonshire*, and Chap-
lain to the Right Honourable the Earl of *Man-*
chester.

Published at the Desire of the Archdeacon and Clergy.

L O N D O N,
Printed by J. H. for James Round, at Seneca's Head in
Exchange-Alley. 1706.

A

SERMON

Preach'd at the

VISITATION

AT

WINDSOR

On the 16th Day of April 1706.



By JOHN TONKIN, Doctor of Laws,
Rector of the Church of St. Andrew, and Chaplain
to the Right Honourable the Earl of Albemarle.

Printed at the Office of the Stationer and Clerk.

And by J. W. at the Sign of the Crown, in St. Pauls Church-yard.

I COR. XV. 58.

Therefore, my Beloved Brethren, be ye stedfast, unmoveable, always abounding in the Work of the Lord ; forasmuch as you know, that your Labour is not in vain in the Lord.

WE are here met this Day, my Reverend Brethren, in obedience to our most Excellent Constitution, not only to keep up and cultivate a good Brotherly Correspondence amongst our selves in general ; but also in particular to give an account of our selves, and of the State of our Parishes, to our proper Superiour ; and then to consider of, and confer about the best Methods of well-governing the People entrusted to our Charge, and of advancing that holy and excellent Religion, whereof we are (by Divine Grace and Vocation) Ministers. Wherefore it is intended, in these solemn and sacred Assemblies, that we should more especially consult about the great Affairs which belong to our Stewardship, to the ordering our Lord's Flock, and to the building them up in their and our most holy Faith : and 'tis particularly incumbent on me, in the place I now stand, to endeavour to stir up my self and you to the careful

ful Discharge of that high Trust committed to us by the *great Bishop of Souls*. To all which ends I could not select any Passage in the Inspired Writings more conducing, as the Subject of our present Meditations, than these Words of the *Great Apostle*, which I have now read to you; of *that Apostle*, who for his eminent Zeal, unwearied Industry, steadfast Patience, unmoveable Perseverance, and continual abounding in the Work of his Ministry, will be ever the noblest Example, next to that of our *Blessed Lord*, for the Pastors of the Christian Church to propose to themselves for their Imitation.

The Words are a pathological Inference of the Apostle's, from the preceeding inimitable Explanation of the Doctrine of the Resurrection; and were possibly directed to all Christians indifferently, as well to the Laity as to the Clergy of that Church, to which he wrote this Epistle: yet by how much our Station and Calling oblige us to a stricter Deportment, and a readier and more exact Observance of the Evangelical Precepts; by how much our Lives ought to be more exemplary, our Devotions more fervent, our Honour and Esteem of the Laws of our *Blessed Master* more exalted than that of others; by so much will this Exhortation in the Text more concern us than others.

In the Words are to be consider'd these two things.

I. A Duty enjoyn'd; Be ye *steadfast, unmoveable, always abounding in the Work of the Lord*.

II. An

II. An Encouragement propos'd for our faithful discharging of it ; *Forasmuch as you know, that your Labour is not in vain in the Lord.*

I. We have a Duty enjoyn'd ; and of this the Apostle makes three Degrees ; *that we be stedfast in the Work of the Lord ; that we be unmoveable in it ; and that we always abound in it.*

1. The first Degree of Duty here mentioned, is, *that we be stedfast in our Blessed Master's Work.* And here we ought to inquire what *that Work of the Lord* is, wherein our Stability is recommended ; and then to fix the true Import of the *Stedfastness* requir'd. Now the Apostle, who is doubtless the best Interpreter of himself, tells us in this very Epistle, that we of the Clergy are *God's Fellow-workmen*, or *Labourers together with God*, and that the Laity are *God's Husbandry*, and *God's Building* : He instructs us also, that in this *Work of God*, who is the great and wise Architect of his Spiritual Building, there is both a *Foundation* and a *Super-structure* to be well attended to by us ; and that tho the *Foundation* be laid never so right, yet we ought still to take heed how we *build* upon it, lest otherwise we come to *suffer Loss*. Thus, by the *Work of the Lord*, it is evident, that the whole Building of the Spiritual Edifice, from first to last, ought here to be comprehended : whether we understand this Exhortation as directed to the Church in general, or take leave to apply it to its Pastors in particular. For as the Apostle reasons, in the
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first Chapter of his Epistle to the *Colossians*, Verse 22, & 23. compar'd with their Context ; *If we continue in the Faith, well grounded and settled, holding fast that which we have received, and be not mov'd away from the hope of the Gospel, we shall be presented holy, and unblameable, and unreprouable in the sight of Christ.* Where St. Paul becomes again his own Interpreter, shewing us what it is that properly characterizes true Christian *Stedfastness*, namely, the being well founded and established in the Principles of our most Holy Faith, with a firm Adherence to the Divine Promise in Christ, looking unto him both as the *Author and Finisher of our Faith and Hope* ; and consequently acting in conformity hereunto, without being wearied or fainting in our Minds, with such a Firmness and Quiet, as when one is fix'd and seated in his place, according to the nearest and most proper meaning of the word. What therefore the Apostle here intends, is plainly this : that it is the Will of God, and our Duty, that we adhere firmly to the Christian Faith ; that we believe and confess its Doctrines, and guide our Lives by its most holy Commands ; that we neither invent nor admit of new Opinions in Religion, which must as certainly be false as they are new ; nor practise by the loose and unwarrantable Decisions of such Casuists, as *having a Form of Godliness*, do yet in effect deny, by their shuffling Interpretations, the Power thereof ; that we be not shaken with every Wind of Doctrine in our Principles, nor weary of well doing in our Actions ; that we behave our selves constantly as the Disciples of the Holy and Blessed Jesus ; and both hold fast the Form of sound Words once deliver'd

deliver'd by the Apostles, and also continue to *adorn* our Christian Profession in *all Holiness and Godliness of Living*; that so we may ever remain found and undefiled Members of that Body, of which our Blessed Redeemer is the most holy and immaculate Head.

But if we further consider this Precept as given to the whole Christian Church in all Ages, as undoubtedly it was, tho then particularly address'd to the *Corinthians*, this Duty then of being *stedfast in the Work of the Lord*, as brought home to our selves, implies, that we, who are Members of this National Church, settled and preserv'd by God's Providence in this Kingdom, upon the Plan and Model of the purest and most Primitive times, and especially we, who are the Ministers of it, do in all Occasions take the utmost Care not to vary from, or desert the Christian Truths deliver'd in its Homilies and Articles; nor deviate from the Discipline establish'd in its Canons and Rubricks: that we endeavour to support its Interest, preserve its Authority, and defend its Establishment, by all pious, charitable, and prudent Methods, against Superstition on the one hand, or Profaneness on the other: that in this licentious Age we suffer not our selves *to run with a Multitude to do Evil*, tho under the colour of Good: and that we do not by our Connivance, or even undue Silence, *partake of other Mens Sins*. We are placed as *Watchmen over the Household of God*, and it will highly concern us, that none of them be lost; if any
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perish

perish by our neglect, they indeed *shall die in their Sins, but their Blood will God require at our hands*: If any stray from the Fold by our Fault or Mismanagement, it will not be so easy to avoid the Guilt as some may imagine: it will therefore highly become us to use such a wise Conduct towards our People, as shall give them no Offence, nor tempt them either by too much Remissness to slight our Constitution, or by too much Rigour and Severity to be afraid of it. Let them see, that we make a Conscience our selves of observing our Rules; and then, if we are unfortunately placed where there may be those who dissent from us, we shall engage them to have a better Opinion both of our Church and of our Persons, and in all Probability by degrees prevail upon and winn them over to our Communion. This and a kind obliging Behaviour will undoubtedly go a good way; and if we fail at last of that blessed Effect, we shall have at least this Satisfaction, that we have approv'd our selves to God and our own Minds, and to all just and reasonable Men; when it is seen that our Practice is conformable to our Pretensions; that we submit to those Directions, which the Authority that Providence has plac'd us under, enjoyns; and that we are true to our Subscriptions; the Obligation whereof, as long as they remain Parts of our Ecclesiastical Laws, no humane Authority can dispense with; much less can any Man of his own private Will with Innocence omit to observe them. How far indeed our Rulers Synodically conven'd, and directed and
authoriz'd.

authoriz'd by the Supreme Magistrate, may proceed to make any Alterations, which touch not the Essentials of our Constitution, or any way tend to unchurch us, is a matter of another Consideration. We shall be ill Imitators of that holy Apostle, whose Words I am now speaking to, and who became *all things to all Men, that he might gain some*, if we are too prone to censure the Conduct of those excellent Prelates and eminent Clergymen, who in the beginning of the late *Auspicious Reign* attempted, in compliance with the Promises we had made in our Distress, *to heal the Breaches of our Sion*, and to regain those of our Protestant Brethren from their Separation, whose Weakness had made them stand in need of some Condescensions, and yet whose Notions of Church-Membership, it might be hoped, did no way exact, that in bringing them over to us, we should betray our selves: it can certainly be no Crime, with this Caution, to endeavour either for our own sakes to beautify the Building, or for theirs to enlarge the Portal, whilst we preserve the Foundations firm and inviolable. And in this, besides the Passage I before alluded to in *St. Paul*, we follow the Mind of our holy Mother the Church of *England*, authentically declared in those judicious, and, if it might be allowed me, I would add *moderate* Words, with which the Preface to the Common-Prayer-Book begins, *viz.* "It has
" been the Wisdom of the Church of *England*,
" ever since the first compiling of her publick Li-
" turgy, to keep the mean between the two Ex-

“ tremes, of too much Stiffness in refusing, and
“ too much Easiness in admitting any Variation
“ from it. But for any of us, of what Rank so-
ever, among the meaner Herdsmen, for any pri-
vate Dispenser of the Word and Sacraments, with-
out such sufficient Warrant from our Superiours,
through any mistaken Notions of Tenderness, to
depart from our legal and canonically prescrib’d
Rules, would be a faulty Compliance; would ex-
pose us to just Censure; and be far from *that*
Stedfastness in the Work of the Lord, which is as well
our Honour and our Interest, as it is our Duty.
And to which the Apostle adds,

2. Secondly, That *we be unmoveable in it*. Now
this may very well be understood to be a degree
of Duty different from and higher than the for-
mer: by that we shall be preserv’d from being
desultory, or wavering in our Christian and Cle-
rical Profession; and from all other Effects of
Temptations arising from within our selves; by
this we shall be fortified against any Oppositions
from without. That neither the Frowns and Me-
naces of the great, the impetuous Factions of
meaner Men, nor any sort of Influence from ill-
administred Power, shall shake our Fidelity, or
make us quit our hold. By this Command, *that*
we be unmoveable in the Work of the Lord, is meant,
that we be content at all times, and even sollici-
tous, not only to do God’s Will, but to suffer it;
whenever it shall please him to call us, either in
Mercy or Judgment, to so strict a Trial: that we
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be not dismay'd at Adversity or Persecution for the Name of Christ; at least not so far, tho our frail Flesh be never so weak, as to apostatize from Christianity, or any solid Truth plainly contain'd in it, or to give up and oppose any Law or Establishment necessary to the Support and Defence of it. *The good Shepherd layeth down his Life for the Sheep*, said our Blessed Saviour, and at the same time confirm'd what he taught by his own Blessed Example; and it will not become his Disciples and Followers, and especially those whom he has appointed to instruct others, should such a severe Providence attend us, to give way, when we see the Wolves coming; and to leave them undisturbed to tear and worry those, whose Souls we have in charge; to mislead the Ignorant, to frighten the Timorous, or pervert the Unwary. It will be then our Duty and our Happiness too, if we calculate wisely, and as Men that expect another and a better Life, to stand in the gap, and not only not to yield to such Assaults our selves, but to do our utmost to keep our People unmov'd, and to prevent their being over-power'd by them.

This indeed may seem at present an unnecessary Direction to us of this Church and Nation: We have, blessed be God, for some Years pass'd enjoy'd a Calm, and continue to do so, notwithstanding the Malice of our Enemies, whilst many of our Protestant Neighbours have been under the most terrible Afflictions; we have *fate under our own Vines,*

Vines, and under our own Fig-trees, whilst the rest of the European World has been engag'd in War and Blood-shed within their Bowels. The late Revolution, by the Conduct and Paternal Care of our last *Illustrious Prince*, who was, under God, the Author of it, has deliver'd us from Slavery and Oppression, when it was breaking in upon us as a Torrent: And the same generous Care and Protection, which he extended to us, are both continu'd, and even improv'd in the Administration of our present *most Gracious Sovereign*: Nor have our *excellent Legislators* (which still adds to our Felicity) been wanting, under the Influence and Direction of Her *most Sacred Majesty*, to do all that humane Power can do, to transmit these Blessings of Peace and Freedom down to our latest Posterity. But notwithstanding this pleasing prospect of our Affairs, it will not be improper to call to mind the Advice of the Apostle, tho given on a different Occasion, *That we be not high-minded, but fear.* The Kingdom of *Israel*, we know, flourish'd in the days of *David* and of *Solomon*, and yet in *Rehoboam's*, it not only was divided in it self, but likewise spoiled by the *Egyptians*: It may likewise be remembered among our selves, that after the Son of our martyr'd Sovereign had been recall'd from his Banishment, and the Church, together with the Crown, restor'd to its ancient Lustre, we were yet in little more than Twenty Years, in the Reign, and by the Mismanagement of his unfortunate Successor, near being delivered over into the hands of those Men, who have in all Countries and Ages,

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in which they have been in Power, sufficiently convinced us, *that their tender Mercies are cruel.* And if it should please the Lord again to chastise us; If the forreign War, wherein we have hitherto been so successful, should take another course; and we should, for our many Provocations, and particularly for the Unthankfulness of some of us under our present Establishment, be so far reduc'd, as to give room and opportunity for those Men to execute their Designs, who, (to borrow an Expression from the Throne) *mean a Popish Prince, and a French Government*: It would then be too late to begin to ennoble our Minds with Resolution and Fortitude, when it would be a time of exercising those Virtues; it would be of the latest to begin to put on the Arms of our Christian Warfare, when the Conflict it self would be begun; and it can therefore never be unseasonable to be put in mind of preparing our selves, even in the greatest Serenity of our Affairs, with that pious Courage and Magnanimity, which may be necessary to support us, whenever the Clouds begin to gather; *when the Rain shall descend, the Floods come, and the Winds blow*; that we may then appear worthy of our Vocation, *fix'd and unmoveable*; and like the House described by our *Blessed Saviour*, which was *built upon a Rock*, and therefore *could not fall*. For let us be assur'd, that if ever God in Anger should again permit us to fall into the merciless Power of those Men, who have, from the very Reformation, been continually plotting our Destruction, they would return upon us with redoubled Fury, for the Interruption
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they have lately suffer'd. But this is too melancholy a Subject to dwell longer upon; I shall therefore pass on to the last and highest degree to be consider'd in this Scale, as it were, of Duty enjoyn'd us by the Text, *viz.* that we be,

3. Thirdly, *Always abounding in the Work of the Lord.* And this implies, that we be industrious and diligent in it; that we make it our Care and Study; that we do not confine our selves to the bare Letter of the Divine Commands, or of the Directions and Injunctions of our Church; that we govern our selves by the Analogy of our most Holy Religion; and be sure in the Discharge of our sacred Function, rather to exceed than come short of what our Laws require of us. This is in general the meaning of the Apostle's Advice, as it may be applied to us of this Age and Church. And that it may be the more useful, I shall descend to some Particulars; in the due Performance of which, our Obedience to it may chiefly be thought to consist.

And the first thing I would lay before you, is with regard to that part of our Congregations which assist with us, and pay their Attendance here at this time; it will be incumbent upon us to instruct them, that these Meetings are not to be look'd on as things only of course; that they consider the Sacredness of that Oath they take before they make their Presentments, and that accordingly they make them honestly
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and justly, as in the Fear and Presence of God. From these it will be fit we enlarge our Care to the rest of our Flocks; that we not only pray for them, and for Success upon all our Endeavours for their Good, but with them also; and that as frequently as, with regard to the Circumstances of our several Cures, can well be done; that we do our utmost to bring our People to the House of God; if no oftner, yet at least on all the Feast and Fast-days of the Church; and tho our Congregations be but thin at first, let us not however be discouraged, nor doubt, but a steady and regular Course of this Practice will by degrees encrease our Assemblies. It will be proper too to admonish such of our People, whose real, and not pretended, Business permits them to attend only upon the Lord's Day, that they come early to Church before the Office begins, as well as that they behave themselves with Reverence and Devotion during the whole Service; nor can it be too often inculcated (whatever Fault a late injudicious, tho well-meaning Writer has been pleas'd to find with this Doctrine) how much higher and more necessary a Duty it is, if one must be omitted, to be present at the Prayers than the Sermon. Nor must we omit to be earnest at all times with those under our Care, to be constant in that necessary, but, I fear, too much neglected Duty of Family-devotion; the great disuse of which, is probably owing to a wrong Opinion some have entertain'd of the Excellency and Usefulness of

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extemporary Effusions; to which the Masters of many Families not finding themselves equal, they have in divers places fallen from a Superstitious and Enthusiastical manner of performing this Duty, to a profane and irreligious Omission of it; we shall therefore do well to recommend to them some suitable, and wisely compos'd Books of Devotion, to make use of Morning and Evening in their Families; or rather some convenient and proper Portions of the publick Liturgy; which the more they consider, the more they must certainly esteem.

For preaching, I need not surely suggest, in this venerable Assembly, how indispensably necessary it is, in it chiefly to aim at the Edification of those that hear us; that we be plain and pathetic; and, avoiding all designs of Interest or Applause, intend sincerely the Glory of God, and the Salvation of Men; *that we preach our Blessed Lord Christ Jesus, and not our selves*: But it may not be amiss to remind you, that, if this pious Method should not convince such as leave our Churches, upon a pretence of being better edified elsewhere, how groundless their Separation is, and how unjustifiable upon that as well as other accounts, it will be meet we add to this our publick Instruction, private Exhortation, as Opportunities shall offer, that their Mistakes in general, and this insufficient Plea in particular, may lie at their own door. And this gives me occasion to speak of an ill Custom many have taken

ken up among our selves, which is, upon somewhat a like pretence, or it may be for the sake of a more eloquent manner of speaking, to desert their own Congregations to hear some neighbouring Minister; if any of our Parishioners do this, we ought to expostulate with them; and if any of us are the Persons who, being not only in the extream good-liking of those we live with, but of some others that belong not to our Cures, are follow'd by these later, to the neglect of their own Parish-Minister, it will be our Duty, not only not to encourage such an indecent Procedure, but to discountenance it all we can. Blessed be God, the Advantages of Education in our Universities, and the Care of our Bishops in their Ordinations is such, that none of our People can have any just cause to complain of the Insufficiency of their Teachers. There are, we may justly be allow'd to say, none of our Pulpits so ill provided (whatever the Writer, I before referr'd to may fear; or whatever the Weakness or Humour of some Hearers may suggest) but Men have reason to thank God for what they hear from thence; since, if they come with a due Preparation, they will in every Church be taught what is sufficient to regulate their Lives here, and save their Souls hereafter. And let them know assuredly, that if they continue thus *to heap to themselves Teachers, having itching Ears*, they differ little from those *Corinthians*, whom, at *ver. 4. ch. 3.* of this first Epistle, the Apostle taxes with being *Carnal*, in that they

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said,

said, one, I am of Paul, and another, I am of Apollos. There is yet another and worse sort of Separatists, that go to no Church or religious Assembly whatever, or at best but very rarely; not perhaps from any form'd Scheme of Deistical Principles, such as too frequently obtain in populous and opulent Places, but out of pure Ignorance and Insensibility; these are to be rous'd and awakened out of their listless Lethargy, and instructed in and allarm'd with the great and concerning Truths of Religion, and the Obligations and Necessity Men are under of attending to them, and practising by them.

The Duty and the Manner of preaching, together with the just Opinions which ought to be entertain'd concerning it, will be best succeeded by that of Catechising, for we are sent not only *to feed Christ's Sheep, but his Lambs also*; of which number some, I fear, must be reckoned, who are pass'd their earliest Years. And therefore, tho we may not perhaps in Prudence press upon the Bashfulness of adult Persons, by requiring them to submit, together with the Children, to catechistical Examinations; it will yet be very fit they attend to them with Diligence and Care; since our excellent Church-Catechism is so fram'd, as to be at once adapted to the meanest Capacities, and the lowest measure of Knowledge, and yet to be instructive to the more advanc'd. Were this duly and regularly thus perform'd by them, and not esteem'd the business of Children only, it would
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give a new Life and Spirit to decay'd Christian Piety, and invigorate all their religious Exercises; it would teach them some things they might not perhaps otherwise learn, and bring to remembrance many things they had forgotten; and they would have ever at hand in their Minds, a short body of Christian Divinity, that would in most Cases influence their Actions, and direct their Consciences. And there is at present the more need of pressing this among our selves, that by this means we may the better prepare our People for Confirmation; to which there will in no long time be a happy Opportunity of presenting them, at our worthy Diocesan's approaching Visitation. It may seem indeed almost a hopeless Attempt to endeavour, in this exceeding large Diocefs, to restore this very much discontinued and neglected Rite to its Ancient and Primitive Use, but it will be therefore the more our Duty to exert our selves in preparing our People for it, and in giving them a due sense of the Usefulness of this excellent means of Grace; and if we would recommend none to the Bishop for Imposition of hands, but those who by Age and Knowledge (as is not unfrequently neglected in promiscuous Confirmations) are fit for it, and at the same time endeavour to perswade all such to submit to it, it would by degrees leave the number of unconfirm'd Persons not very considerable at present, and for the future prevent the unwarrantable disuse of this Pious and Christian Institution. 'Tis a very grievous afflicting thing
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to observe, that the strict solemn Charge, which the Church gives by us to all Sureties, that present Children to Baptism, should be so entirely unminded, as if it were no part of the Office; and that after those Sureties have attended at the sacred Font, they should think themselves discharged from any further Care of those they stipulated for; and it is no less so, to see that Persons bred and grown up in our Church, should themselves shew so little regard to its Commands, as not to offer themselves to this Rite; in which, duly perform'd, we renew our baptismal Covenant, receive the Increase of the holy Spirit, and are in great measure fitted for the Participation of the holy Communion; to which our Church expressly forbids any to be admitted, but *such as are confirm'd by the Bishop, or be ready and desirous so to be*; as we are inform'd by the Rubrick at the end of the Confirmation-Office. These are great Disorders, and it will highly import us, by gentle and temperate degrees, so as not to disgust where we would cure, to rectifie them.

In administering the holy Sacraments, 'tis to be hoped there are no Irregularities so great; that of baptizing Children at home in the one, and that of infrequency in the other, seem to be the most considerable. We shall do well therefore not to indulge our People ordinarily in the custom of private Baptisms, but on occasion of real Sickness; and then too to make use of the Office
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for private Baptism; at the same time letting them know, as the Rubrick intimates, that the Church judges *it expedient*, and therefore expects from them, that, if the Children recover, they bring them at a proper distance of time to the House of God, to be there receiv'd into the Congregation. The not receiving the holy Sacrament of the Lord's Supper so frequently as they ought, is another Defect in our religious Assemblies; to the rectifying of which, a very tender and earnest regard should be had; we should endeavour to satisfy their Scruples, awaken their Zeal, and convince them of the danger of continuing in this irrational and unchristian State; in a Disobedience to the last Command of our dying Master, given at the time that he was going to lay down his Life for us: And that Men may be the more easily reduc'd, in this point, to a Christian Behaviour, it will be fit that we administer the Lord's Supper, as often as the number of Persons of Age to Communicate with us in our respective Cures will well permit; and at least, that after the three Communions at the three great Festivals, we be not, even in the smallest Parishes, without one or more Communions, in that long Interval, from the Feast of Pentecost to the return of the Nativity.

And since among many discouraging prospects, with relation to our pastoral Care, and the good Effects of it, there is one happier view afforded us, which gives us just hopes, if not of mending the
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the present Age, yet undoubtedly of bettering the next; the great Zeal I mean which many excellent Persons have express'd in divers Parts, by their several *Societies*, for promoting a well instructed Piety and Goodness, as well as for reforming and suppressing Vice and Irreligion; we should likewise on our parts ever esteem it one necessary part of *abounding in the Work of our Lord*, besides the care of our particular Charges, to be aiding and assisting to those admirable Designs. It cannot, and therefore will not, be expected, that we should all of us be actually concern'd in those pious Works; but we may all of us, as Occasions present themselves, rebuke those who slight and lessen them, and fancy I know not what unaccountable Inconveniencies or Dangers that may arise to our Constitution from them; we may mention them with Honour and Respect, Pleasure and Approbation; and recommend them to the Encouragement of such of our opulent Friends and Neighbours, as either our Station or Acquaintance entitle us to apply to. These are, I judge, some of the most momentous Instances, whereby we may shew our Zeal and Concern for our great Master's Service; and if, with *Moses*, we have an Eye to the recompence of Reward, we shall not fail to abound in them: For so the Apostle himself plainly argues, by adding to the Duty enjoyn'd, the Encouragement propos'd for the due discharging of it, *forasmuch as your Labour is not in vain in the Lord*.

II. The

II. The second thing I propounded to speak to from the words of the Text. *It is not in vain in the Lord*, says the Apostle, that is, It is God whom we serve, and it is from him we may expect our Reward; and he is not only a just, but a gracious Master; *he is not unrighteous, that he will forget our Work and Labour of Love, which Love we have shewn for his Name's sake*, Heb. 6. 10. Which, tho originally spoken to the Alms-giver, and beneficent Man, is proportionably true of all others, who are useful and exemplary in the Christian Church. But we of the Priesthood have, above all others, reason to expect and depend upon his heavenly Benediction, whilst we are thus employ'd as faithful Stewards and Labourers in God's Vineyard; inasmuch as we are, under him, taking care of his Honour, and of the better and more valuable Interests of Men. It is our happiness that this is our particular concern, and that our general calling of working out our own Salvation is coincident with, and carried on and improv'd by our particular Vocation; that it is the business of our Lives to be *Fellow-workers with Christ*, in influencing Men's good Behaviour here in this World, and preparing them for a blessed Immortality hereafter; and we shall accordingly, if we be not wanting to our selves, be recompens'd upon the careful and conscientious discharge of this our Duty, with the greatest Blessings, Temporal and Eternal.

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We shall even in this Life, have the comfort of seeing the good effect of our Labours, or shall at least possess an inward Contentation in the Will of our Lord, and a Peace of Mind, which surpasses all Understanding; for this is the way for us to see our People live as Christians, with Regularity, Decency and Piety; dutiful and obedient to their spiritual and secular Superiours; peaceable and kind to their Equals; charitable to their Inferiours; and every way contributing to the Good of the World. And as a consequence of this, we shall be our selves highly advantaged in our Persons and Families, both from the nature of the thing, and the particular Blessing of God. It is scarce possible, but where Clergymen are eminently careful of their People, there the People will with a proportionable Readiness and Honesty support their Teachers; or if they should, as it sometimes happens, prove, notwithstanding this, troublesome and litigious, unjust and undutiful, yet it will not fail to recommend us to the Protection and Piety of our Superiours: A late Instance whereof, we of this Church have experienc'd, in the *Queen's Bounty* to some of our Brethren, whose slender Provisions, and we may humbly hope, pious Labours, have made them proper Objects of her Royal Compassion. These and the like Blessings, are often, as it were, the natural Results of Diligence and Industry in our high Calling, which mostly have their effect; but where that fails,
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we need not doubt, but their Influence will be abundantly supplied by the more especial Blessing of Heaven; and that even those temporal Rewards shall be allotted to us, which God in his infinite Wisdom sees to be most convenient and needful for his true and faithful Servants. Where Men may be wanting, the Providence of God will, without question, interpose in our behalf: *When saw we the Righteous forsaken, or his Seed begging their Bread?* Tho we cannot entail Estates upon our Descendants, tho the Nature and Circumstances of our Provisions permit not, that we should lay up great Fortunes for them, we may yet leave them a better Inheritance, by recommending them by our Prayers and Labours more immediately to the Divine Protection: And how indecently soever some of the Church of Rome, with others, may reflect upon the Adversity that has been observ'd to attend some Clergymens Posterity; it is very evident the Body of them is usually well provided for; and that we of our Communion have great reason to be abundantly thankful to God's Goodness for that Support and Assistance, those, that have any occasion of relief, receive from their own Brethren, the Sons of the Clergy, at their anniversary Meetings in our capital City.

But these, how great soever in all kinds, are all low Advantages, compar'd with those inestimable Rewards of another and spiritual Nature. Wherefore having such *precious Promises*, such ineffable

ragements, let us *with Patience* and Perseverance *run the Race* that is here prescrib'd us; and let us *for the sake of the Joy that is set before us*, relying on the Grace of Christ, the Author of our most holy Faith, and imitating his blessed Example (*who went about doing good*) together with the whole Cloud of Apostles, Martyrs, and Confessors, *lay aside* and shake off every *Weight*, that may any way retard us in his Work, which is our Crown and Reward. For how inexpressible will that Joy be, how refreshing a Consolation, which every conscientious Pastor of the Christian Church will find in himself, when he can look back on a well spent Life, dedicated to the Service of God, and his Church? How chearful Thoughts, and what comfortable Expectations will he have on his Death-bed? when he will have good grounds to hope, that as he has endeavoured to fit and prepare others for that solemn Scene, and for a happy Change, so by the Merits and Mediation of his ever blessed Redeemer, his own Sins shall be blotted out, and his Labours accepted before the great Tribunal. It is to this eternal Recompense the Apostle particularly refers, when at the end of his Discourse of the Resurrection, he tells us, *our Labour shall not be in vain in the Lord*, and that therefore we should be ever diligent and industrious in his Work. The Apostle himself was full of these Hopes, and from a like reason; *I have fought the good Fight*, says he, 2 Tim. 4. 7, 8. *I have finished my Course, I have kept the Faith; henceforth there is laid up for me a Crown of Righteousness.*

ousness, which God the righteous Judge shall give me at that Day; and not to me only but to all those that love his Appearing. It was matter of Joy and Comfort to the Apostle, that not himself only, but all those likewise, who lov'd Christ's Appearing, should be admitted to the Fruition of eternal Bliss; many of whom, without doubt, he consider'd as converted and instructed by himself. And it will likewise be, we may safely hope, a high Addition to our Happiness in Heaven, that we shall there meet with many, to whose Salvation we have, as humble Instruments in God's hand, by our Pains and Care, contributed; their reflected Happiness will doubtless encrease our own. For we are not only assured in Scripture, that he that converteth a Sinner from the Error of his Way, shall save a Soul from Death, and hide a multitude of Sins; which is great Charity to Men, and will very much redound to the Honour of God: But we are likewise inform'd, that they that be wise (which in Scripture Language is good) shall shine as the Brightness of the Firmament; and they that turn many to Righteousness, as the Stars for ever and ever, Dan. 12. 3. Which, whether it may signify any external Splendor, and distinguishing Honour, or not, that may be bestow'd on them in those Mansions which God has prepared for those that serve him; may yet be fairly understood to mean a most exalted inward Satisfaction, which will serve to heighten even the seraphick Joys of the Church triumphant. Wherefore, My beloved Brethren,

Brethren, be ye steadfast, unmoveable, always abounding in the Work of the Lord, forasmuch as you know, that your Labour is not in vain in the Lord. To whom, with the Father, and the Holy Spirit, Three Persons and One Eternal God, be ascribed, as is most due, all Honour, Blessing, and Praise, Might, Majesty, and Dominion, henceforth and for evermore. *Amen.*



FINIS.

